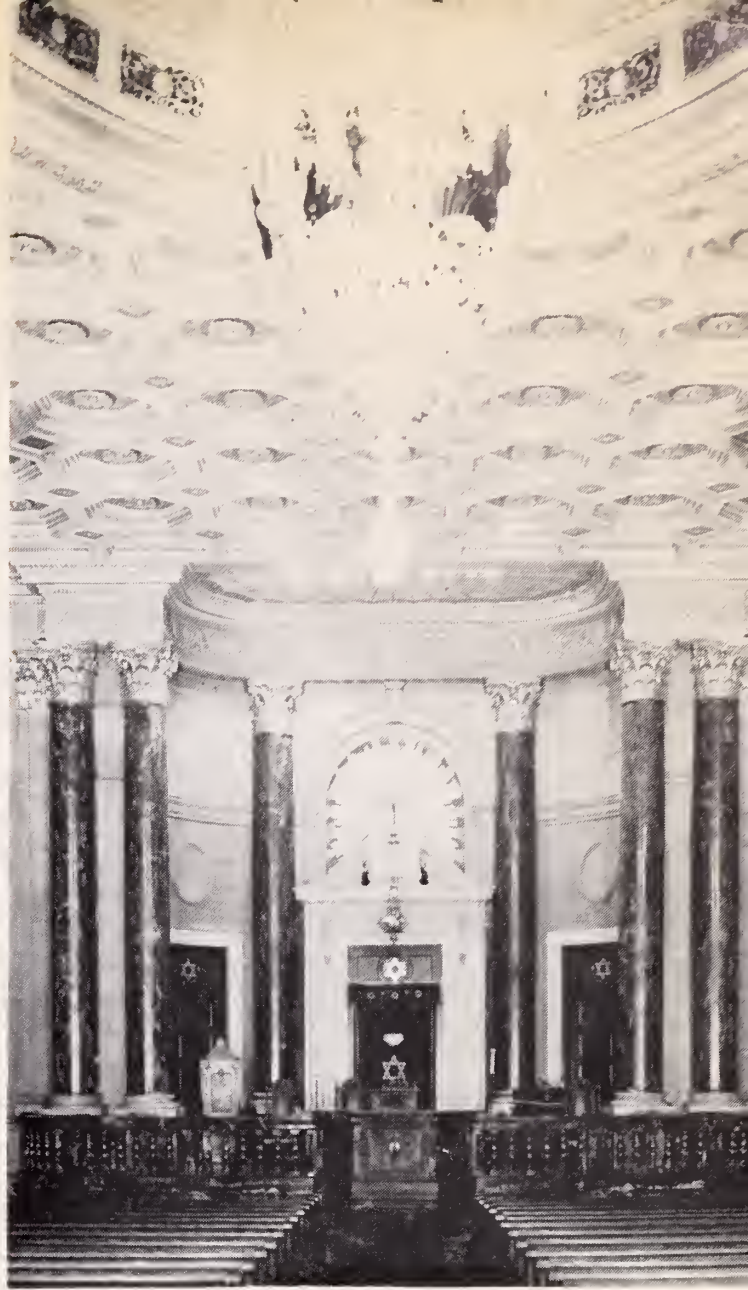


Brooklyn Jewish Center Review

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JEWISH
CENTER



THE ISRAELI EDUCATION PROBLEMS FACING ABBA EBAN

By JOSHUA H. JUSTMAN

OUR RACE WITH THE SOVIET UNION

By S. L. HOFFMAN

ISRAEL'S PORT OF THE FUTURE

AN EDITORIAL

By WILLIAM I. SIEGEL

ROSH HASHANAH 5721 • SEPTEMBER, 1960

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Brooklyn Jewish Center Review

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No. 1

ISRAEL'S PORT OF THE FUTURE

THERE exists an excellent and heartening probability that the World Bank will in the very near future make a loan of \$27 million to the government of Israel to be used in the development of the new port of Ashdod, located on the Mediterranean about 25 miles south of Tel Aviv.

The importance of Ashdod can hardly be exaggerated. It will be the only completely pre-planned city in the Near East. The blue-prints for its development envisage an ultimate population of 150,000 persons. The acreage upon which these people will live and work has been selected and its gradual utilization to the greatest advantage and in the most beautiful as well as useful fashion has been determined. There will be nothing haphazard or leapfrog in the growth of the city.

Ashdod will play a tremendously vital part in Israel's economy because of its relationship with Elath. In the decade following the War of Liberation, Elath has already been developed into a major trade contact with Africa and the Far East. Its location on the Gulf of Aquaba, and adjacent to the Red Sea, permits shipping to and from Israel around the globe.

(The writer recalls his pleasure in seeing ships in the port last year.) However, at the present time, Israeli products must make a long railroad or truck haul through the Negev to Elath, there to be transhipped to foreign ports. The cost and time involved in such a procedure will be materially lessened when Ashdod's port facilities

become completely available. There is thus more than a mere possibility that use of Ashdod will obviate the necessity of transport of Israeli products through the Suez Canal, thereby freeing Israel of the incubus which has so far hampered the development of its foreign commerce.

It is contemplated that among the industries to be developed at Ashdod will be factories utilizing the chemicals derived from the Dead Sea and refineries for the oil which is certain to be found in ever greater quantities in the Negev. In addition, the agricultural riches of that area, consequent upon the irrigation of the desert, will be exported around the world.

The Israelis have in the few years of statehood imaginatively combined their feeling for beauty with the utilitarian growth of the country. Wherever there is a patch of earth and a drop of water, there blossoms a flower. This concept — this passion, indeed — for beauty will be magnificently stressed in Ashdod. Five hundred acres have been set aside for development into parks. The beautiful beaches, washed by the waters of the Mediterranean, will have built upon

them the same lovely seashore resort hotels which make Herzlia so inviting to the senses.

Ashdod has another significance in Israel's business relations. Unlike much of the economic structure of the country, which is either government or Histadruth sponsored and owned, the building of Ashdod will be a venture of private capital. The harbor facilities and some of the immigrant housing are the responsibility of the government; the rest of Ashdod will be financed and created through private investment. Credit for this magnificently bold concept is largely due to Philip Klutznick, until recently president of B'nai Brith. The forwarding of the plan has been stimulated by the energy in associating others with him in the furnishing of the requisite financing. In this labor of love he has had the cooperation of B'nai Brith and many of its members who have thus expressed their devotion to, and confidence, in Israel.

In the fact of Ashdod we see another manifestation of that miraculous synthesis in Israel of the past and the future: the creation in the ancient land of the Hebrews of a modern country of Jews where the immortal talents and energies of a people burgeon for the benefit of mankind.

WILLIAM I. SIEGEL

THE FUTURE STANDS ON THE SHOULDERS OF THE PAST

ROSH HASHANAH celebrating the creation of the world recalls to our minds the fundamental teaching of Judaism that God created the world out of nothingness, out of a void. There is another side to this teaching, often overlooked, that urges

our attention. Man, unlike God, cannot bring anything into being out of nothingness. For man it is given to fashion only out of the materials he has at hand, from the heritage the past hands down to him. In a void,

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"JUST BETWEEN OURSELVES"

בין ל"ביתנו עצמנו"

An Intimate Chat Between Rabbi and Reader

JOURNEY ABROAD

WE ARE now, at this writing, on the concluding lap of our trip and are ready and eager to return to our home and to greet our near and beloved ones as well as our dear friends at the Center. The European trip, though very interesting, is nevertheless an anti-climax to one's visit in Israel. Here, in Europe, the interest lies in the historic monuments and sites that speak of the past. In Israel, the past also surrounds you on every side and speaks to you in eloquent terms, but you feel the excitement of the present — and, above all, you are constantly beholding a beautiful vision of the future.

We were, of course, interested in Jewish life in European lands. And what strikes the visitor most vividly when he meets the Jews there and discusses with them their problems, is the great effort they are making to preserve their Jewish life, their concern to keep their children within

the bounds of their religion and Hebrew culture. The communities outside of London and Paris are very small but even in the smallest, where there may be only fifty or a hundred Jewish families, you see them building synagogues, trying to give their children some instruction, even if it be just the reading of the prayer-book, and showing concern for the poor. In France alone more than a quarter of its Jewish population, is composed of such refugees. The Joint Distribution Committee, which is part of the United Jewish Appeal, is performing noble and magnificent work in helping these new-comers to re-establish themselves in these new homes. And it is helping them also to rebuild their Jewish lives.

In all European Communities the Jews have two hopes — the success of the Jewish state of Israel, which they feel will always be an inspiration to

(Continued from page 3)

humans will only keep going around in circles. Without a past impressing itself on the present man repeats endlessly his follies and his sins.

Noah, in the scheme of the Bible's history, was the second Adam. It was left to him to build a new world without a past. We are familiar with what disasters he met. The complete overturn of what we have, that is the past, can bring only tragedy. It is an arrogant presumption on the part of man to think that he can create anew in a void. We should bear this profound religious truth in mind when we survey the revolutions that erased the past and sought to create new societies. What terror and hatred they brought in their wake!

Abraham was the first to recognize both sides of the story of creation. He wasn't merely an iconoclast, as some legends make him out to be.

He was the world's first teacher, patiently fashioning a new humanity out of the material before him. He built out of the past. Karl Jaspers caught this Biblical teaching in the statement: "It is of the essence of the (human) spirit to be born out of its own past." Here we find the close connection between man as a creator and repentance. Repentance means coming to terms with one's past and thereby building one's future.

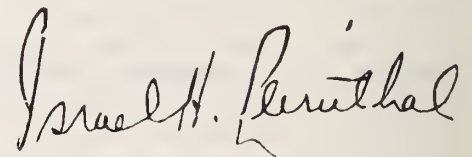
We hear so much these days that what mankind needs for its salvation is to wipe the slate clean and start all over again. This is an arrogance that courts disaster. What man collectively or individually needs is to understand his past, appreciate his achievements, admit to his faults and mistakes and then bring about the "new" future. The future stands on the shoulders of the past.

BENJAMIN KREITMAN

their own Jewish lives, and hope in American Jewry, to whom they constantly acknowledge the great debt for their survival. But they look to American Jewry also for guidance and inspiration. American Jewry, they feel, must show them how Judaism can be made to function in a non-Jewish environment, surrounded by a different civilization. I was struck by the familiarity of American Jewish life which was shown by many of these European Jews, especially the leaders in the various communities. Our own Brooklyn Jewish Center was not unknown to a number of these Jews, and they were anxious to learn more about its functions, its philosophy, its progress and, particularly its ability to attract the Jewish youth.

I mention this fact, because it is an added challenge to us to realize what our Center means not only to our immediate community and to American Jewry, but also as a spiritual lighthouse in the sea of Jewish life, to the dispersed Jewries in other lands.

I shall have occasion, I hope, to speak of these impressions. In the meantime, I want to express the fervent prayer that we may all be blessed with a happy, healthful and prosperous New Year and, above all, with a full appreciation of the great and important role destiny has conferred upon us to be a source of life—physical and spiritual—to all our people, here, in Israel and everywhere, so that the Jew and his faith may become a blessing to himself and to the world at large.



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A Review of a Complex Situation in the New State

THE ISRAELI EDUCATION PROBLEMS FACING ABBA EBAN

By JOSHUA H. JUSTMAN

ON THE day Minister Without Portfolio Abba Eban was named Minister of Education, a cartoon in one of Israel's dailies depicted him as a knight dressed in armor, with shield and spear but vividly frightened, about to engage a herd of fire-spouting dragons—Israel's teachers.

Mr. Eban's appointment climaxed many months of crisis which beset Israel's education scene and which, last April, brought about the resignation of his predecessor, veteran Mapai leader, Zalman Aranne. The crisis remains as yet unresolved and, no doubt, the task confronting Mr. Eban will tax much of his diplomatic skill and ingenuity.

In a way, the issue at stake is one not peculiar to Israel alone: the teacher's pay. However, the dispute has assumed a more basic character, involving the general wage-policy and principles pursued by the General Federation of Labor. To this, one should add the specific difficulties inherent in the rapid growth of Israel's school population.

The main issue centers on the demand raised by the High School teachers that they be recognized by the Labor Federation as a separate union and not, as hitherto, "lumped" together with the Elementary School teachers. The High School teachers, they argue, of whom higher college education is required, have distinct problems and interests of their own which, in the present set-up, are not given proper representation and attention and they therefore insist on a separate status and wage-scale determined along the lines adopted with regard to other professionals holding college degrees, like physicians, engineers etc.

The Elementary School teachers—who have put forward demands of their own regarding higher pay, and who, *inter alia*, also demand the lowering of the number of pupils per

class—vehemently oppose the idea of a separate High School teachers union. Their view is shared by many of the leaders of the Federation of Labor, who consider such a step as running counter to its very principles and as one that might set a dangerous precedent in other fields.

Many months of negotiations, including the direct intervention of Prime Minister Ben-Gurion, failed to produce a settlement. A special committee appointed by the Cabinet to study the matter, has recently submitted its report. Its findings have not yet been made public, but they are believed to have provided ground for a compromise solution. The first indication that a settlement might be in sight came in the recent response by the High School teachers to a letter addressed to them by Mr. Eban. In it, the teachers promise him "full cooperation" in his endeavors to break the stalemate and in ensuring the orderly opening of the schools next month.

The present dispute is but one of the many pangs which Israel's education system has been experiencing for the past twelve years.

While much has been achieved, the growing pains are still there. To a large extent they stem from financial difficulties which find expression not only in recurrent wage disputes but also in the fact that the state has so far been unable to provide full and free education beyond elementary school. Other problems arise from the task of evolving a common high education denominator for the population that is still far from constituting a homogeneous community.

From the very first day of the establishment of the State, education presented one of the most complex and most challenging tasks. The mass im-

migration which over the past twelve years trebled Israel's population, also increased the school population from 100,000 in 1948 to 600,000—a growth which marks a great and in many respects unique achievement, but also one accompanied by many problems, occasional setbacks and inevitable shortcomings.

The disproportionate high rate of increase in the school population was due to two factors: the relatively large number of children in immigrant families from the Middle East and North Africa and the introduction of the Compulsory Education Law in 1949.

The enactment of the Compulsory Education Law made school attendance obligatory for all children between the ages of 5 to 14 (one year kindergarten and eight years elementary school). Tuition fees were abolished and maintenance of the schools became a charge of the Government and local authorities. The Compulsory Education Law also requires all boys and girls in the age group of 14-17 who have not completed elementary education to attend "schools for working youths" during the afternoon and evening hours. This section of the law was intended for those who came to the country at the age of 13 or more without having undergone any schooling.

(Incidentally, at the time when the Compulsory Education Law was promulgated it recognized the three "trends" that prevailed in the Jewish educational system in Palestine under the British Mandate — the General, Religious-Mizrahi and Labor. However, this multi-trend system, linking schools with political organizations, was abolished by the State Education

Law in 1953. Under this law parents are free to choose either a State School or a State Religious School.)

The problems created by the rapid and indeed phenomenal growth of Israel's school population were manifold.

There was the problem of classrooms. During the early years of statehood hundreds of classes were taught under most primitive conditions, in tin huts or tents. These have now been replaced by more than 10,000 new classrooms but many classes in elementary schools are still held in the afternoon because of classroom shortage. Also, many of the classrooms are not as large and equipped as they should be and in most cases they are overcrowded.

Still more acute was the problem of teachers. In 1948 there were about 5,000 school and kindergarten teachers. Today their number is over 20,000. Obviously, the Teachers colleges could not keep up with the increasing need for new teachers. Indeed, they could not supply more than half of the additional number needed every year and even now, while the number of students in teachers training colleges is growing year by year, it has not caught up with the annual increase in the school population.

This inevitably affected the general teaching standards. During the years of mass immigration many of the teachers engaged lacked any adequate training; in many cases it consisted of but a few months of intensive courses, which proved of little value.

Gradually the number of students and teachers training colleges increased, many of the teachers completed their studies and consequently the proportion of unqualified teachers in the elementary schools dropped considerably.

Yet the problem of raising the teaching standards and, moreover, of training more teachers is still a major task confronting Israel but one — it should be added — which is being tackled with much vigor. During the past five years the Ministry of Education has made special efforts to increase the number of classes in the teachers training colleges; the Min-

istry also maintains or subsidizes several teachers colleges for special training in handicrafts, agriculture, music, etc. Also the Army encourages would-be teachers by allowing conscripts to attend evening courses in teachers training. The Ministry also contemplates the extension of the period of the teachers training from two to three years. The School of Education of the Hebrew University in Jerusalem gives elementary school teachers longer training, although the School preoccupies itself chiefly with training secondary school teachers. These are required to have at least a B.A. degree, and those teaching in the upper grades an M.A.

Elementary schooling is being almost fully implemented. Among the Jewish population school attendance is 97%; among the Arab population, which used to offer schooling to but a small proportion of their children, 90% of the boys and 50% of the girls attend school.

However, not all those attending elementary schools reach high school. This is especially true of the children of the oriental communities, since only a relatively small proportion of these can afford to give their children secondary education which is not compulsory nor free. Many of Israel's secondary schools are semi-private and most of them derive almost all their income from tuition fees which are thus considerably high.

It is widely realized that without affording the opportunity of secondary education to all, the youth from the oriental communities would not be able to reach positions of leadership. Consequently a situation might ensue that threatened a division of the new generation into unskilled workers from the oriental communities and leaders and technicians from groups of Western origin. Some time ago two-year State high schools with 30 hours a week of academic study and 12 to 15 hours vocational training were started in the development areas inhabited by new immigrants. However, there are some who doubt the wisdom of this experiment. In their opinion, it is bound to lower the standards.

Various steps have been taken to remedy this situation, mainly through the provision of scholarships. The Government and local authorities now each contribute 20% of the cost of secondary education for able students in need of assistance and under consideration are several projects envisaging an extension of scholarships to as wide a section of the population as will be financially feasible. This cannot provide a full answer to the problem but it will remain the only remedy until the Israel Government is able to assume the heavy burden of free secondary education to all.

Higher education in Israel followed the general pattern of continuous expansion although it does not yet satisfy all of the country's needs. The Hebrew University, established 35 years ago, has an enrollment of over 7,000 students, and the number of teachers has grown from 190 in 1948 to 700. The Technion, Israel's Institute of Technology in Haifa, has in its nine faculties close to 3,000 students and over 400 teachers. The Weizmann Institute of Science, in Rehovot, devoted exclusively to post-graduate research and applied science, is continuously expanding, adding new buildings and equipment to the facilities available. The Hebrew University, the Technion and the Weizmann Institute are heavily subsidized by the Government. The subsidies to the University and the Technion amount to about 40% of their ordinary current expenditure. These institutions also benefit from contributions from well-wishers abroad, making possible their continued expansion.

Other institutions offering higher education are the University of Bar-Ilan, founded in 1955 in Ramat Gan by the Mizrahi organization in America and devoted to the study of Jewish as well as general subjects, and the University of Tel-Aviv, founded in recent years.

In accordance with a law passed by the Knesset (Parliament) a "Higher Education Council" has been formed with the aim of regulating higher

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Following is a condensed version of a pamphlet written by S. L. Hoffman on conditions in the U.S.S.R. as he observed them during several visits there. His report has aroused keen and widespread interest. Mr. Hoffman is a member of the Brooklyn Jewish Center.

IT IS sixty years since I stepped from the gangplank of the ship that carried me from Czarist Russia. In 1900, when I arrived, the United States had yet to take its place as the richest and most powerful nation on earth. The energetic American people were to come into their own during the early decades of the new century. I am proud to have been a participant in that giant step forward. And now, I am gravely concerned. The backward Russia I left sixty years ago is backward no more. Instead, she is our competitor at every turn. I feel very strongly that it is time we recognized the nature of the Soviet challenge to our way of life.

The Cold War is the long-term reality of our age. It goes without saying that at this stage in our history our military strength must be second to none. But our problems go deeper; the challenge is total. Whether we like it or not, we are in a race that is rapidly accelerating. The loser of this race may well be "buried," to borrow a phrase from Krushchev.

I have watched the Soviet system at close range for many years. Between 1921 and 1959 I visited the Soviet Union on seven different occasions. I was one of the first Americans to make an extended tour of Russia soon after the Revolution. That first visit took place in 1921. Later visits occurred at more or less regular intervals. The last, in the summer of 1959, covered Poland, Czechoslovakia, and East Germany, as well as the Soviet Union. Thus, I have had more opportunity than many Americans to become familiar with Soviet society, and the growing threat it constitutes for us. I am convinced that we can no longer take our own superiority for granted.

A First-Hand and Provocative Report on Russia

OUR RACE WITH THE SOVIET UNION

By S. L. HOFFMAN

First, let's look at comparative manpower. Russia's population is substantially greater than ours. Russia, according to its last census, numbers 225 million people. The United States has 180 million people.

But population figures alone are not too meaningful. For a real measure of the way in which Russian industrial output challenges our own, it is necessary to examine the working habits of each people more closely. In our country, for instance, working women are employed predominantly in light industry, in clerical work, or as sales clerks, waitresses, etc. In the Soviet Union, women are found in all industrial occupations, no matter how arduous. They are found in substantial numbers in engineering and the sciences. They provide the majority of farm hands. They dominate the medical profession. Moreover, almost all Russian women work, not alone because work in itself is regarded as the highest social virtue, but for an even more compelling reason. Few husbands are paid enough to cover the cost of even a minimal standard of living for a family. In effect, Russian manpower is virtually doubled through the complete absorption of women into the labor pool.

In the Soviet Union every manufacturing activity is a government monopoly. All goods are produced as part of a vast plan. The total needs of the entire Russian nation are charted by social planners, and the entire manufacturing plant of the country is geared to those needs. Of course the "needs" are what the hierarchy says they are.

Whatever the benefits of operating in a free and competitive economy, and there are many, it is surely quite evident that a controlled economy is

far less wasteful of plant, of raw material and of manpower. Nor is this all. Manufacturing for previously specified uses makes it possible for the Russians to eliminate all manner of non-productive and costly enterprises.

A really dismaying contrast between the Soviet Union and the United States lies in the administration of our Unemployment Insurance compensation. The law is a good one designed to help workers who find themselves temporarily unemployed through no fault of their own. But its abuses have defeated its purpose, I believe. In the past five years nearly 12 billion dollars have been handed out under this law. In 1959, one out of every 12 members of our labor force collected an unemployment check. I'll not go into who deserves and who does not deserve this jobless pay. What alarms me is the fact that we are paying ever larger numbers of persons *for not working*, at the very moment that Russia is making an all-out effort to augment her labor force. And of course the huge administrative effort involved in jobless pay is a further drain on our own manpower and resources.

A final word on manpower. From many conversations with officials and ordinary Soviet workers, I suspect that in some measure, Russia's disarmament proposals are genuine. By this I mean that her leaders are eager to release more manpower for commodity production, both to improve conditions at home and to strengthen their competitive influence abroad.

Let's have a look now at our comparative educational programs. We are familiar with some of the troublesome problems of our own system: outmoded instruction, crowded

schools, underpaid, inadequate and too-few teachers.

The Russian picture in education is almost exactly the reverse of ours. In recent years the Soviet educational system has been examined in detail by American students under the cultural exchange program. Our educators have been astonished at the physical plants of the Soviet school system. These were more than complete; they were lavish by comparison with our own.

As for the curriculum in the Soviet school, there is no concern about producing that "well rounded man" our educators like to talk about. The primary purpose of the Soviet school is to turn out proficient men and women whose knowledge and training can be counted on to contribute to the productivity, the achievements, and the military power of the Communist state.

Another contrast in educational procedures: Russian university students are paid while attending school, the rewards being determined by their class standing.

Whereas our young people are permitted a free choice of the fields in which to devote their lives, in the Soviet Union it is the needs of the country which largely determine what students will be doing after graduation.

Clearly this is an integrated, though autocratic educational system. Year after year it produces the trained personnel it needs according to the overall plan for the country as a whole.

To sum up, the *basic* difference in our educational system lies in the fact that whereas in our country there are many roads to "success," the only road to personal advancement in Soviet Russia is education.

Advanced education, already unbelievably competitive by our standards, is being made more so. Only the superior scholars will now be allowed to complete the full 10 year pre-college curriculum before going on to higher education. The others will be put to work in factory or farm at the end of 8 years of study. For the next 2 years, if they show a good work

record they will be permitted to attend school part time. If they can prove themselves at both tasks they may continue with a university career after the 2 year period. This new procedure will swell Russia's working ranks more rapidly, at the same time that it releases the highly gifted students to progress at a greater speed.

Our own Admiral Rickover stated, after his visit to Russia with Vice-president Nixon, "Our really great race with the Soviet Union is in education." Finally, it must be remembered that to the rulers in the Kremlin indoctrination is an essential part of education. Forty-three years of skillful propaganda have proved so effective that you cannot make a Russian believe that there is a National Health Service in England, that there is Unemployment Compensation in the United States, that the recent Hungarian uprising was not a Fascist thrust for power.

The question of labor relations has always been of the greatest interest to me. In my own role of manufacturer I have been engaged, for over half a century, in progressive plant management involving thousands of workers.

The outmoded techniques of our labor-management dealings exact a toll that runs into billions of dollars annually. Even more serious is the tremendous drain on our entire productive system at this emergent stage in our history. The time has come when we can no longer afford such extravagances.

The Russians have unions, too. Our labor unions are contemptuous of them and call them company unions. This is largely true. In the first place they regard strikes as revolutions in embryo, intolerable in their socialist society, but perfectly fine in our capitalist society. Further, Russian unions are primarily concerned with production increases, not production limitations. Racketeering and featherbedding are an impossibility. There is no restriction on the size of a brush a housepainter may use. Nor does a union representative ever set a limit to the number of bricks his men may lay in eight hours. It should be per-

fectly clear what a production advantage this gives the Kremlin.

To continue the comparison, does this mean that the Soviet worker is denied all the benefits which our own industrial workers receive as a matter of course? There is no question, the Soviet worker is ruthlessly exploited. The generation following the Revolution has been used as fertilizer for the generations to come. This was inevitable if the U.S.S.R. had any hopes of overcoming the tremendous head start of the great Western powers. The accelerated growth of the Soviet economy has been made possible at the direct expense of its populace. The hard life and the low living standard of the Russian worker can best be pictured by comparing the value of his labor-time with that of our own workers. An American steel worker can buy a good pair of shoes on the wages of four hours of work; his Russian counterpart must labor sixty hours to buy an inferior pair. In actual wages he gets no more than one-third of what the American worker is paid.

How about his actual working conditions, and how does he feel about them?

To begin with, the prevailing atmosphere in the factories, far from being oppressive, is quite friendly. This was apparent to me from the attitudes of management, and of the workers themselves. I saw them bring their problems to the foreman, and if not satisfied, directly to the factory manager, in much the same way that an employee in my own plant would feel free to bring a grievance or a problem to me. Russia's industrial engineers are well aware that congenial surroundings are conducive to better workmanship and higher production.

Second, the Russian worker receives certain benefits which tend to make his hard life less apparent to him. Medical care is free, from an eye-examination to extended hospitalization, and when he is hospitalized, his salary continues. In the larger plants, ample and skilled kindergarten care

for his children are provided. At the giant auto works in Moscow, there are, in addition to clinics and a hospital, a large Recreation building for sports, movies and lectures, about 30 extremely popular sport clubs, and a number of technical schools, attended, I was told, by more than 1500 workers. Huge plants such as this one also operate housing projects, and augment the Ministry of Health's program by providing rest homes for vacationing workers. Rent, as is well known, is proportionate to salary, so that everyone can afford his apartment. With respect to job security, the labor shortage in Russia is a natural protection, and when there is a temporary dislocation in a plant or industry because of, let us say, automation, the trade union cooperates with the regional economic council in relocating the displaced workers with a minimum of delay.

I have been particularly interested in the recent report by Allen Dulles, director of the Central Intelligence Agency, to a Congressional committee. The final paragraphs of that report contain, it seems to me, a confirmation of my main tenet, that we are in for the fight of our lives:

"If the Soviet industrial growth rate persists at 8 or 9 per cent per annum over the next decade, as is forecast, the gap between our two economies by 1970 will be dangerously narrowed unless our own industrial growth rate is substantially increased from the present pace . . ."

Do we intend to continue with business-as-usual against this setting?

It seems to me that we face a two-fold task: We have to preserve our position of leader in the Free world, and by the same token, preserve the Free world itself. Obviously, a program of such magnitude cannot be improvised. It calls for *all-out planning and direction*. Some will say that this means copying the Russians, surrendering to Socialism. This is the old cry and it is nonsense. *Laissez-faire* has long since died. Nobody objects to such things as tariffs, support prices, subsidies, mailing privileges and government allowances to their own particular groups. Our capitalist

economy has reached a stage where the business community *requires* national planning.

Further, two giant interests, labor and management, have shown that left to their own devices they may disrupt our economy for extended periods. Our big enemy abroad is disciplined and organized through central planning. "In a world of big challenges, big government is our only safeguard."

To sum up, it seems to me that with our existing plant, our know-how and the prestige we still enjoy the world over, we can meet the Soviet challenge triumphantly. All we need do is to become aware of what our true *needs* are at this stage of our history. After all if we can be made to "need" tail fins and an extra television set for the bedroom, we can be influenced to want the finest housing in the world, the finest educational system, the finest technological and long-range research programs.

A NEW HEBREW-ENGLISH DICTIONARY

The Illustrated Hebrew-English Dictionary For Young Readers by Nathan Goldberg (Ktav Publishing House).

Those who are learning Hebrew will indeed be grateful for this excellent linguistic aid. Students of languages know how frustrating it can be to search unsuccessfully in a dictionary for the meaning of a difficult word. Translations are often ambiguous so that the reader is never sure how the word is to be used. The small print in most dictionaries is another stumbling-block for the novice.

This dictionary happily eliminates such faults. The author lists about 3000 words and phrases of high frequency. Words, other than nouns, are presented in sentence form. The author missed an opportunity here by not using more Biblical sentences such as, "Love your neighbor as yourself;" many of the illustrative sentences lack color. The device of using a sentence context, however, is an excellent one, since words in isolation are often

I think that what has been holding us up is a misconception. We have been told—too often—that these different goals are in conflict with each other; that if we spend money on some of them, we can't afford the others. I think that the facts show otherwise. Our resources are more than ample, if used properly. With all our grumbling about higher taxes and government interference and inefficiency, the American standard of living has steadily risen to historic new heights. To preserve this favored position each of us should be happy to contribute a good deal more than we have so far shown ourselves willing to do.

We are better industrial organizers than the Russians. In our hands the planned economy can achieve an efficiency and tempo which will prove to the world not only that we are powerful militarily and industrially, but also that democracy, not totalitarianism, is man's hope for the future.

meaningless to the student. Derivations are listed under the original word. Thus, the pupil learns the connection between *rosh* (head) and *Rosh Ha-Shanah* (head of the year), between *t'fillah* (prayer) and *t'fillin* phylacteries worn during prayer). He also begins to sense the unique way in which the Hebrew language has been enriched by numerous derivations from basic word roots.

The book, designed by Ezekiel Schloss and illustrated by Arnold Lobel, is beautifully printed in two colors. The illustrations are small but lively. Birds, airplanes and parachutes fly through the pages and share pictorial honors with Bibles, *matzot* and synagogues.

Although the author has prepared other dictionaries for adults, parents as well as children will enjoy using this dictionary. May I suggest this volume as an appropriate Hanukkah or Passover gift.

MORDECAI H. LEWITTES



NEWS OF THE CENTER

NEW YEAR GREETINGS FROM OFFICERS AND STAFF

ON THE eve of the Jewish New Year 5721, the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this Institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the co-operation of our membership the year 5721 will be crowned with new achievements and success in our work on behalf of our community and our people.

L'shonoh Tovo Tikosevu!

Dr. Moses Spatt, *President*
Hon. Maurice Bernhardt, *Vice-Pres.*
Emanuel Cohen, *Vice-Pres.*
Frank Schaeffer, *Vice-Pres.*
Fred Kronish, *Treasurer*
Harry Blickstein, *Secretary*

From the Sisterhood

The officers of the Sisterhood ex-

tend heartiest New Year Greetings to all of our members and their families. Sisterhood looks back with pride and satisfaction on its activities during the year 5720 and hopes for an even more successful season in 5721.

With best wishes for a *Shono Tova Umesuka*.

Mrs. Julius Kushner, *President*

Mrs. Joseph J. Krinsky,

Mrs. Abraham Meltzer,

Mrs. Herman Soloway,

Vice-Presidents

Mrs. Joseph Levy, Jr., *Treasurer*

Mrs. Harold Brown,

Mrs. Bernard Mattikow,

Recording Secretaries

Mrs. Fanny Buchman, *Social Secy.*

Mrs. Benjamin Wisner, *Corr. Secy.*

From the Center Staff

On behalf of the Center Staff I extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes.

DAVID M. GOLD,
Executive Director.

HOLY DAYS SERVICES

MAIN SYNAGOGUE

Rosh Hashanah

Services for Rosh Hashanah will be held on Wednesday, Thursday evenings, September 21 and 22 at 6:45 o'clock, and on Thursday and Friday mornings, September 22 and 23, at 7:30 o'clock. The Torah reading will commence at 9:10 A.M. The shofar will be sounded at 10:10 A.M. All worshippers are required to be in

their seats before that hour. The sermon on both days will be preached at about 10:30 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:00 o'clock, and we would like the service to close at 1:15 o'clock.

Rosh Hashanah Sermons

The sermons will be preached on both days of Rosh Hashanah at 10:30 o'clock.

Rabbi Levinthal will preach on the first day of Rosh Hashanah.

Rabbi Kreitman will preach the sermon on the second day.

Yom Kippur

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on Friday evening, September 30th, at 6:30 o'clock.

Yom Kippur services will begin on Saturday morning, October 1st, at 8:00 o'clock. The Yizkor service will be held at 11:15 A.M.

On Yom Kippur Eve, the sermon by Rabbi Levinthal will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon will follow the Memorial Services.

Cantor and Choir to Officiate in Main Synagogue

Our Cantor, Rev. William Sauler, will officiate at the services to be conducted on Rosh Hashanah and Yom Kippur in the main synagogue. He will be assisted by the Center Choir under the direction of Mr. Alan Chester.

AUDITORIUM

Rosh Hashanah

Rosh Hashanah services in the Auditorium Wednesday and Thursday evenings, September 21 and 22, at 6:45 P.M., and on Thursday and Friday mornings, September 22 and 23, at 7:30 A.M. Rev. Isaac Leichter will officiate.

Rosh Hashanah Sermons

The sermons will be delivered by Rabbi Kreitman on the first day and by Rabbi Lewittes on the second day of Rosh Hashanah.

Rabbi Kreitman will deliver the sermon at the Kol Nidre services in the Auditorium and on Yom Kippur, Rabbi Kreitman will preach before the Neilah services.

Yom Kippur

The following schedule of services will prevail in the Auditorium:

Kol Nidre Services—Friday evening, September 30th, at 6:30 P.M.

Yom Kippur Services — Saturday, October 1st, will begin at 8:00 A.M., Torah Reading will be at 10:15 A.M., Yizkor services will begin at 11:15 A.M., Musaf services will start at 12 Noon, Study Session 2 P.M., Minha services will be held at 4:15 P.M. The sermon will be delivered at 5:15 P.M. Neilah services will begin at 5:45 P.M.

Candle Lighting During High Holy Days

Candles will be lit on Friday evening, September 23, at 6:35 P.M.

On Friday evening, September 30, candles will be lit at 6:23 P.M.

Additional Yizkor Services

For the benefit of persons in the community who have not purchased seats for the High Holy Oays, the Center will conduct special Yizkor services on Yom Kippur, Saturday morning, October 1, in the Dining Room of our building. There will be three such services, at 10:00 o'clock, 10:30 and 11:00.

YOUTH CONGREGATIONS

The Rosh Hashanah services in the Junior Congregation will be held on Thursday and Friday, September 22 and 23, at 10:00 A.M.

The Kol Nidre services will be held on Friday evening, September 30, at 6:30 o'clock.

The services on Yom Kippur will be held Saturday morning, October 1, at 10:00 A.M. and 3:30 P.M.

Children's Congregation

In addition to the Junior Congregation Services in the Prayer Room, there will be a special children's service for boys and girls under 11

years of age, attending our Schools. The services will be under the supervision of Mrs. Evelyn Zusman of our Hebrew School Faculty. Admission will be free to pupils of our schools under 11. These services will be held in the Dining Room as per the following schedule: Rosh Hashanah at 11:00 A.M., Yom Kippur at 12 Noon.

Adult Institute Opens Oct. 26

The 27th year of the Institute of Jewish Studies for Adults will begin with registration on Wednesday evening, October 26 at 8 P.M. This Institute offers courses in Hebrew, History and Religion. In conjunction with the Ritual and Religious Service Committee, the Institute offers a course in the study of the Mishnah. A faculty of the highest quality teachers present these courses. The formal opening of the classes will take place on Wednesday evening, November 2 at 8 P.M. Those interested in getting further information about these courses are asked to apply to Mrs. E. N. Rabinowitz, Registrar, who is on the third floor of our building.

Mishnah Class

The Mishnah Class of the Brooklyn Jewish Center, which has won recognition for its success in bringing the teachings of rabbinic Judaism to the membership of our Center, will resume its session on Sunday morning, October 23, at 10 o'clock. Please watch the bulletins for further information.

Holiday Gym Schedule

The Gym and Baths Department will be open on Wednesday, September 21 (Erev Rosh Hashanah) for men and boys from 1 to 4 P.M.; closed on Thursday and Friday, September 22 and 23 and will reopen on Sunday morning, September 25, at 10:00 o'clock for men.

The following week, on Friday, September 30 (Erev Yom Kippur), the Gym and Baths Department will be open from 12 to 3 P.M. for men and boys.

SABBATH WORSHIP

Week of September 16

Kindling of Candles: 6:47 P.M.

Services: 6:00 P.M.

SABBATH MORNING SERVICES,

SEPTEMBER 17, 8:30 A.M.

Sidrah: "Nizabim-Vayelech"

Deuteronomy 29.9-31.30

Prophets: Isaiah 61.10-63.9

CANTOR SAULER WILL CHANT
THE SERVICES

RABBI KREITMAN

will preach

CLASS IN TALMUD LED BY
REV. BERNARD OKLAN — ONE
HOUR BEFORE MINHA TIME.

Minha Services — 6:00 P.M.

DAILY SERVICES:

Sunday mornings: 8:30 A.M.

(One Minyan)

Mornings: Monday through Friday
7:00 and 8:00 A.M.

MINHA SERVICES: 6:55 P.M.

Followed by Maariv Services.

Week of September 23

Kindling of Candles: 6:35 P.M.

Services: 6:00 P.M.

SABBATH MORNING SERVICES,
SEPTEMBER 24, 8:30 A.M.

CANTOR SAULER WILL CHANT
THE SERVICES

Shabbat Shubah

Sidrah: "Haazinu"

Deuteronomy 32.1-52

Prophets: Hosea 14.2-10;

Micah 7.18-20

RABBI KREITMAN

will preach

CLASS IN TALMUD LED BY
REV. BERNARD OKLAN — ONE
HOUR BEFORE MINHA TIME.

Minha Services — 6:00 P.M.

DAILY SERVICES:

Sunday mornings: 8:30 A.M.

(One Minyan)

Mornings: Monday through Friday
7:00 and 8:00 A.M.

MINHA SERVICES: 6:45 P.M.

Followed by Maariv Services.

APPLICATIONS FOR MEMBERSHIP

The following applicants have applied for membership in the Brooklyn Jewish Center:

AWAND, SAM: Married; Res.: 853 Midwood St.; Bus.: Salesman, 468 Park Avenue So.; Proposed by Dr. Julius Kahn, Robert Gutchman.

BARR, JULIUS: Unmarried; Res.: 4917 Snyder Ave.; Bus.: Cost Estimating, 1531 Covert St.; Proposed by Abe Goldstein, Robert Gutchman.

BERLIN, HARRY: Married; Res.: 1018 Eastern Parkway; Bus.: Fundraiser, 220 W. 58th St.; Proposed by Dr. Julius J. Kahn.

BLAUSTEIN, NORMAN: Married; Res.: 10 Plaza Street; Bus.: Publishing, 221 4th Ave.

FARB, MAX S.: Married; Res.: 1015 Washington Ave.; Bus.: Teacher; Proposed by Robert Gutchman, Dr. Milton Schiff.

FRIEDMAN, HARRY M.: Married; Res.: 2850 Shore Parkway; Bus.: Metal Products, 476 Flushing Ave.; Proposed by Judge Murray T. Feiden.

FRIEMAN, JOSEPH: Married; Res.: 10 Plaza Street; Proposed by Wm. Smerling, Reuben Frieman.

GREENSPAN, NATHAN L.: Married; Res.: 1722 Ralph Ave.; Bus.: Police Sgt., 73rd Precinct; Proposed by Morris Schechter, Sam Stern.

HIRSH, WARREN: Unmarried; Res.: 530 Dubois Ave.; Bus.: Clothing, 303A Utica Ave.

KALTER, SOLOMON: Married; Res.: 505 Crown St.; Bus.: Manufacturer, 1 Bond St.

KIRSCHNER, HOWARD J.: Unmarried; Res.: 433 Crown St.; Bus.: Dental Student; Proposed by Abraham M. Michelman, Dr. Alfred Kirschner.

LIPSIUS, HOWARD: Married; Res.: 320 Eastern Parkway; Bus.: Lithographing, 635 W. 54th St.; Proposed by Judge Marry T. Feiden.

SCHEIN, SAMUEL B.: Married; Res.: 25 Plaza St.; Bus.: Watch Importer, 15 Maiden Lane.

SCHOCKET, OLIN: Unmarried; Res.: 1025 St. Johns Pl.; Bus.: Executive Training Squad, A & S; Proposed by Robert Gutchman.

SWEETGALL, MURRAY: Married; Res.: 789 St. Marks Ave.; Bus.: Attorney, 52 Wall St.; Proposed by Herman Soloway.

DROGEN, MRS. SADIE: Res.: 765 Eastern Parkway.

GAVURIN, DR. LESTER L.: Married; Res.: 107 Remsen Ave.; Bus.: Teacher, Boys H.S.

GELLER, DAVID: Married; Res.: 1045 St. Johns Place; Bus.: Director, American Jewish Congress; Proposed by David Gold.

OLSHEN, HENRY B.: Married; Res.: 55 Winthrop St.; Bus.: Insurance, 15 Park Row; Proposed by Benj. Markowe.

ROSEN, LEONARD: Married; Res.: 201 East 96th St.; Bus.: Salesman, 5104-8th Ave.; Proposed by Dr. Julius J. Kahn.

Reinstatement:

KAPLAN, MRS. BELLE: 658 Montgomery St.

JAMES J. JACKMAN
Chairman, Membership Committee

EVERY MEMBER ENROLL A NEW MEMBER

Make A Date with SISTERHOOD

to see

the film

"EXODUS"

on

Sunday Afternoon, Dec. 18, 1960

Call Chairman

Clara Meltzer (PR 2-2049); Faye Gutchman (PR 2-0904), for reservations.

PAGING SISTERHOOD

Because of the summer news hiatus, the full Sisterhood Column, edited by Mrs. Benjamin Kreitman, will be resumed in the next issue.

ANOTHER year has gone by and once again we stand on the threshold of a New Year. Looking backward, it is with a deep sense of gratification that we recall the many successful and stimulating functions of the past year. Looking ahead, ever mindful of our duties and obligations to our Sisterhood, to our Center and to the Jewish community at large, we rededicate ourselves to our task and pray for guidance and wisdom so that we may attain ever higher goals.

At this season we also recall with love and reverence the cherished memories of members and friends who are no longer with us. May their remembrance ever be for a blessing unto us.

As we approach the *Yamin Noraim* we ask God's blessing for good health, contentment and peace for ourselves and for all mankind. Again we pray, "*Katvenu B'sefer Hachaim, lmancha Elohim Chaim.*" Inscribe us in the Book of Life, so that we may live worthily for Thy sake, Oh God of Life.

SARAH H. KUSHNER, *President*

Great Books Seminar

Do you enjoy discussing the good books you read? Then why not join a Great Books discussion group in the Brooklyn Jewish Center?

The complete First Year Books may be purchased in groups of 12 or more sets for \$8.50 each. Make your check payable to the Great Books Foundation.

This is a tuition-free series of 16 discussion meetings which will begin Monday evening, October 24, and no formal educational requirements are needed to become a member. At this first session the book—Plato: *Apology* and *Crito*, will be discussed.

Applications for admission to the Seminar should be made with Mrs. Ida Rabinowitz, Registrar, Hebrew School.

OUR CLUBS

WITH the start of the new season at the Center, the best in group work activities is offered our members, their children and friends.

Our club year will commence during the week of September 18th with a program based on the High Holy days observance. Later, there will be Simchat Torah programs in addition to the activities that the younger groups and the senior and college crowds as well love so much. Our aims are high. Our plans are complete. With the help of our members and their freinds, we can make this a banner program year at B.J.C.

Already arranged and scheduled are the different religious observances, ceremonies and festivals identified with each holiday from September to June. To these will be added visits to places of interest and discussions that will assist our members in the better understanding and appreciation of the heritage and the hopes for the future of the Jewish people.

USY Council meetings, the Oneg Shabbat group, the activities of the different clubs are all geared to enrich the program and to implement our social life. The annual Kinus Katan, the Center and Brooklyn Borough Weekend Kinusim and the National USY Convention all supplement our program.

Different lectures on "growing up," such as those on adolescence and dating, career planning, marriage, and other similar topics are being arranged. To these will be added the "Youth Wants to Know" series.

Our club program offers a variety of intra-center and community-wide projects. We will cooperate with the different national philanthropic groups, the Building Spiritual Bridges drive, and most importantly our Centerwide fund-raising activities.

The different specialty groups will assist in club programming. The Israeli and folk dancing ensemble, the dramatic troupe, the coin and stamp and science clubs will function as units, while the photography and

newspaper clubs will be used as an aid for club publicity and to supplement the reports in the official center periodicals. Together, these groups will work with the arts and crafts and fine art clubs to set the stage for teenage dramatic presentations, the sings, the parent-night productions and finally the year-end awards night. The talents of individual club members will be recognized.

Succoth, Simhat Torah, Hanukkah, Hamisha Oser B'Shvat, Purim, Passover, Shavuot, and Lag B'Omer will be celebrated and commemorated with proper programs. The Friday night Lounge will be a new innovation, if enough interest is indicated. Jewish Book, Music and Hebrew months will be featured. Athletic events and gym activities will add to the richness of the program.

We are already on the road to achievement. Our own "Mutti" (Marilyn Raphael) has been named as the Co-chairman of the forthcoming National Convention at the Hotel Morrison in Chicago during the last week in December. Over 1400 teen-agers from all parts of the country, from Canada and, perhaps also, from Puerto Rico, will represent the Conservative arm of American Jewish Youth during the tenth anniversary Convention of U.S.Y.

To be sure, our projected program and the varied activities all stress the U.S.Y. aims—religious, cultural, social, athletic, and community service and philanthropy. These are all to be programmed through the different clubs where youngsters of similar age and like interests and backgrounds meet to enjoy the best that our Center can offer. Our leaders are the best qualified, each with a good background and knowledge of our aims. Each has the ability and know-how as well as warmth to work with the younger set.

We have done our part. The rest is up to you.

Come in! Join up! Bring a friend! Together we can make this a memorable year at B.J.C.

SOL ROSS, *Supervisor, Youth Activities*

BETTY ROTHBERG OF BLESSED MEMORY

"WHEN a person departs from this world he takes with him neither silver nor gold nor precious stones but Torah and good deeds alone (Aboth VI)."

Even these words of our sages fall short when we think of our beloved Betty Rothberg. It is very difficult to imagine the start of a new school year without her presence in Room 1. Yet, her presence will be felt not only in Room 1, but in every room in every part of the Brooklyn Jewish Center. Every student who has passed through the doors of her room bears the imprint of her personality. Her love and warmth drew her students close to her as though they were her own. Once there, her magical magnetism passed on to them, and spiritual food was fed them in exact measures, and they grew and grew and grew.

Thousands of American Jews developed and progressed under her expert guidance during her short life. Though her years were short she lived a long time. She lived with Abraham, Isaac and Jacob in the Land of Canaan. She was with Moses leading the children of Israel across the Red Sea. She was at Mt. Sinai with the giving of the Decalogue. She went into the Babylonian exile and came back with the return of the captives. She lived the thousands of years of Jewish history and she took her students with her on her journeys.

Now, her journey is at an end; Betty Rothberg is at rest. We shall miss her cheerful smile. We shall miss her sweet sincerity. We shall miss her kind guidance. But, we shall never miss her strong, powerful influence upon us. It shall be ever present, doing its good deeds in the spirit of Torah and Eretz Yisroel. *Yehi Zichrah Baruch.* May her memory be a blessing.

AARON KRUMBEIN

Acting Principal, Hebrew Schools

MEN'S CLUB

IT is the custom at this time to say that now the summer is drawing to a close and we have been strengthened for the coming year's activities, all of you are invited to participate in our program. We believe participations in our Men's Club program will give you a lift and sustain you throughout the year so that you will really enjoy the summer vacation-to-come.

Our Program Committee did not declare a holiday this past summer. Instead, numerous meetings were held during the hot evenings, and vigorous and enlivening programs for the months ahead were devised. We have made arrangements for a weekend in Atlantic City for May 5-17, 1961, at the Chelsea Hotel, that will delight all of us and our friends.

With the coming national elections, we are planning a political forum shortly after the High Holy days.

Those of you who are not members of the Men's Club are invited to our meetings and to actively take part in our program. The dues are only an additional \$5.00 a year to cover the cost of our tasty collations. And if you want to do even more than merely joining our Club, you can help us in the Program Committee and lend us your talents in devising a better and more original schedule.

The year ahead will be highly successful with all of you cooperating in our endeavors.

May we go from strength to strength with the New Year of 5721. *Leshana Tovo Tikosevu.*

THEODORE D. OSTROW, *President*

Golden Age Club

The Golden Age Club of the Center has resumed its regular meeting schedule. The meetings will continue to be held every Wednesday afternoon at 1:00 P.M. Rabbi Kreitman addressed the group at its opening meeting on September 14.

Best wishes to all for a Happy and Healthy New Year.

MRS. PAULINE GOLDMAN,
President.

THE CENTER ENDOWMENT FUND

THE campaign to realize a \$300,000 Endowment Fund for the Center is proceeding rapidly and effectively at this time. Recently a group of members and former members of the Center met at a dinner at which Rabbi Levinthal was the principal speaker and at that time a substantial amount of money was pledged.

The purpose of the Fund is to produce a good annual income for the Center as a bulwark for its needs, above and beyond the regular income from such sources as membership dues, Kol Nidre Appeal, Journal Cam-

paign, and catering. The eventual success of the Endowment Fund in no way diminishes the importance of income essential to be received from these regular sources, Synagogues all over the country are now establishing these Funds with the long-range future in mind. Our members will be approached by the committee within the next several months. Please do your share to help to establish the Fund, and to assure that our Center will in the years to come rest on the solid foundation not only of a large membership but of financial solidity as well.

CENTER MEMOS

THE YOUNG FOLKS LEAGUE

Invites You and Your
Friends to Its Annual

YOM KIPPUR NIGHT DANCE

Saturday, October 1, 1960
9:00 o'clock

Contribution—\$3.00

The YFL meets every other Tuesday, starting September 27. All Unmarried Center Members are welcome. Members have full advantage of Center membership.

Dues—Men: \$50 Ladies: \$30

ANNOUNCING

The New Junior Associate Center
Membership Open to

UNMARRIED YOUNG LADIES
AGES 20-28
AND YOUNG MEN
AGES 21-30

ANNUAL MEMBERSHIP DUES
\$20 for girls — \$30 for men

The new Junior Membership group will enable young people to meet socially under Synagogue auspices. The group will meet bi-weekly on alternate Tuesdays starting October 4 in the Center's rooms; members will not have voting privileges as full Center members.

SISTERHOOD'S ANNUAL LUNCHEON

WEDNESDAY, OCTOBER 26th, 1960
12:30 P.M.

Make your reservation with

Mrs. Benjamin Moskowitz, *Chairman*
PR 2-1248

Mrs. Leonard Brunner, *Co-Chairman*
PR 4-4815

ROSH HASHANAH GREETINGS

New Year Greetings to Our

Friends at the Center

Dr. and Mrs.

IRVING HOROWITZ

and FAMILY

10 Plaza Street

A Very Happy

New Year

FROM

MR. and MRS.

EDWARD ISAACS

80 PARK AVENUE

NEW YORK CITY

אחולים לבכיים לשנה טובה:
שנת אשר, בנין ויצירה למדינת ישראל,
ולכל חברי „המרכז היהודי דברוסלין“,
ולכל ישראל באשר הם שם.
ברוך זליג וטובה אידלמן, ב"ב תכרז

1160 President Street
Brooklyn 25, New York

A Happy New Year

Mr. and Mrs.
ISRAEL KRAMER

520 East 21st Street

MR. and MRS. JULIUS KUSHNER

and FAMILY

798 Montgomery Street

לשנה טובה תכתבו

SENATOR

FRED G. MORITT

extends best wishes for the New Year to all

MR. and MRS. ISRAEL ROGOSIN

A Happy New Year

DR. and MRS. MOSES SPATT
and FAMILY

505 Eastern Parkway

*Extend New Year Greetings to All Members of the Center,
Their Relatives and Friends*

MR. and MRS. HARRY STRONGIN

135 Remsen Street

Brooklyn, N. Y.

לשנה טובה תכתבו

EASTERN PARKWAY ZIONIST
DISTRICT No. 14

DR. MILTON SCHIFF,
President

HON. MAURICE BERNHARDT,
Chairman of the Board

MRS. MAX DANNENBERG

and FAMILY

1349 President Street

MISS DORA LEAKS

152 Quincy Street

A Happy New Year

MR. and MRS.

PHILIP A. LEVIN

and FAMILY

60 Plaza Street

MR. and MRS.

ABRAHAM LEVY

and FAMILY

750 St. Marks Avenue

MR. and MRS.
HENRY A. SPITZ
and FAMILY

135 Eastern Parkway

MR. and MRS.
HARRY WEINBERG

117 Hamilton Drive
Chappaqua, N. Y.

MR. SAMUEL ZIRN

135 Eastern Parkway

לשנה טובה תכתבו

MRS. HYMAN AARON
CHILDREN and GRANDCHILDREN

30 Ocean Parkway

MRS. JOSEPH I. AARON

985 Park Place

HON. and MRS.
GEORGE J. BELDOCK
and FAMILY

34 Plaza Street

MR. CHARLES BLACHER

and FAMILY

Hotel Granada

MR. and MRS.

BEN BOOTH

and FAMILY

919 Park Place

MR. and MRS.

HAROLD CANTOR

132 Maple Street

A Happy New Year

DR. and MRS.

DAVID FARBER

865 Eastern Parkway

MR. and MRS.

JACOB A. FORTUNOFF

and CHILDREN

2 Fifth Avenue

New York City

MR. and MRS.

SAMUEL H. GOLDBERG

1199 Ocean Avenue

BETTY and SIDNEY GOLDBLATT

110 East End Avenue

New York City

**ATTORNEY GENERAL and MRS.
NATHANIEL L. GOLDSTEIN**

and FAMILY

MR. DAVID GOODSTEIN

and FAMILY

לשנה טובה תכתבו

MR. and MRS.

HENRY H. GROSS

751 St. Marks Avenue

MR. and MRS.

JACOB HOFFMAN

and FAMILY

1601 Union Street

KOTIMSKY & TUCHMAN

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615 Lefferts Avenue

MR. and MRS.
FRED KRONISH

and FAMILY

140 Eighth Avenue

MR. and MRS.
JULIUS LEVENSON

737 Park Avenue, N. Y.

A Happy New Year

MR. and MRS.
ROBERT MORSE

9 Prospect Park West
Brooklyn, N. Y.

MR. and MRS.
SAMUEL L. POMERANTZ

and FAMILY

110-20 71st Road
Forest Hills, L. I.

MR. and MRS.
JACK STERMAN

and FAMILY

MR. HYMAN RACHMIL

1056 President Street

MR. and MRS.

BARNEY ROGOVIN

and FAMILY

135 Eastern Parkway

MRS. NATHAN SALWEN

39 Windsor Road

Great Neck, L. I.

לשנה טובה תכתבו

MR. and MRS.

NATHAN D. SHAPIRO

MR. and MRS.

BENJAMIN SILVERSTEIN

8 Loretta Drive

Syosset, L. I.

MR. and MRS.

ABRAHAM W. SLEPIAN

255 Eastern Parkway

MR. ARTHUR J. VIDERS

401 Schenectady Avenue

**DR. and MRS.
CHARLES WINDWER**

284 New York Avenue

**MR. and MRS.
FRANK WOLK**

and FAMILY

1355 President Street

A Happy New Year

MRS. HARRY A. FREEDMAN

and CHILDREN

135 Eastern Parkway

MR. S. KAMENETZKY

and FAMILY

650 Ocean Avenue

MR. and MRS.

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ISRAEL EDUCATION
(Continued from page 6)

education and, of making recommendations to the Government regarding the recognition of institutions of higher learning and their right to confer academic degrees.

In order to complete the picture one should also mention the field of vocational and agricultural education. There are about fifty vocational schools giving three- or four-year courses with close to ten thousand pupils; there are twenty-five post-primary agricultural schools with an enrollment of about 7,000, and twelve nursing schools maintained by the Ministry of Health, Hadassah and the Sick Fund of the Federation of Labor.

In the field of Arts there many music schools have been established including the Academy and Conservatory of Music in Jerusalem and its sister institution in Tel-Aviv, each with over a thousand students. Of the schools for teaching arts and crafts, the oldest one is the "Bezalel" in Jerusalem founded 54 years ago.

Yet another — and very important — field in Israel's educational pattern is adult education. Here the task is not only one of providing higher education for adults wishing to go on studying but of teaching new immigrants Hebrew and the illiterate to read and write

Despite the shortcomings, the overall progress made in the field of education is no doubt a considerable one. In order to appreciate the significance of the progress achieved, one has to bear in mind not only the short space of time in which it has been accomplished, but also the fact that the problem was not one of merely providing more teachers for more children, but of teaching immigrants from various countries and different ways of life and speaking no less than seventy languages.

The task was — and still is — one of averting the danger of a babel of languages and cultures; of forging a modern and homogeneous community.

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